Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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PRACTICAL.

For the Christian Register.

THE SABBATH.

What is the duty of Liberal Christians, in regard to the measures taking by others, to *enforce* an observance of the sabbath.

Though this subject has become unusually familiar, of late, by the interest it has excited in the community, and the attention it has received from the national legislature, we deem it expedient to advert, briefly, to those principles, which have led us to the results which we propose to submit.

It appears from the scriptures of the Old Testament, that the Jewish sabbath originated in a communication of the divine will, made expressly to the children of Israel;—that it was intended for their peculiar observance and benefit;—and is never represented as implying any obligation on the rest of mankind;—for among the vices attributed to heathen nations, their disregarding the sabbath is never enumerated, as one; though with respect to the Hebrews, it was a subject of constant reprehension, and was punished with death.

There cannot be found, in the scriptures of the New Testament, any passage, by which the observance of the Jewish sabbath, or any other day as a substitute, is enjoined, by precept, upon Gentile converts to Christianity, either by Christ or his apostles.

It appears, however, that very soon after the resurrection, it was a prevailing practice, among the apostles and primitive Christians, to observe the first day of the week, for exercises of devotion and religious improvement, and on the high authority of their example, the usage comes down recommended to our respect.

This example, of itself, it would seem, should have great weight on the mind of every devout and enlightened Christian;—but when we consider the relation of man to his Creator, and his high destinies; the almost resistless sway of *temporal interests and objects of sense*, the appropriation of one day in seven to religious purposes will be found so admirably adapted to promote the improvement of mankind in virtue and happiness, that such an institution must be attributed to an allwise and beneficent Providence;—*and a moral obligation to observe it thus, arises from the very nature and beneficial purposes of the institution, not perhaps less imperative than would have been an express declaration of the divine will.* If God is our Father and friend—if man is immortal, and the prospects of the gospel not fallacious, what can be a more solemn duty, or what a higher privilege, than to avail ourselves of the most suitable means to attain enlightened views of the character of Deity,—of his government —of the moral and religious obligations of man, and the ultimate purposes of his existence. We cannot but believe, and presume it is the opinion of all reflecting Christians, that no possible means could tend so effectually to the accomplishment of these objects, as the specific appropriation of a suitable portion of time, by common consent, to the acquisition of religious instruction, to exercises of devotion, social and private,—and to the practice of benevolence and charity. It is probably not going too far to say, that were the observance of the Lord's day totally discontinued, the majority of mankind would soon know little of the Christian religion, and experience few of the blessings it bestows.

If it be objected, that the particular appropriation of one day in seven for religious purposes leads to superstitious views with regard to *that* day, and to a forgetfulness of God and a laxity of moral principles on the other *six*, the reply readily presents itself—that it must be a strange kind of religious instruction, on Sunday, that does not tend to impress the mind forcibly with a belief that God is "the same yesterday, to-day and forever"—and that all obligations of moral action flow from eternal, unvarying principles of rectitude. Experience will undoubtedly justify the position, that where a respectful and enlightened observance of Sunday, as appropriated to devotion and religious instruction, has prevailed, it has been attended by an elevated standard of general morals.

The next question that arises, is, can it be sinful to employ the Sunday in any transaction or occupation, which is innocent in what has been termed secular time.

A simple action is good or bad from its inherent nature, and that inherent nature is not changed by the succession of hours and days; nor can difference of longitude make an action, at the same instant, *here* innocent, and *there* a crime—unless, indeed, it can be made to appear that an expression of the divine will has authorized the distinction. But actions, not criminal, are characterized by very different degrees of utility; and he who at *any* time, employs himself in that, which has little or no utility, when he might perform that which would be in the highest degree useful, violates duty; and the degree of this violation will depend on the contrast between what he actually *does*, and the excellence and importance of that *which is in his power*. To apply this to the subject before us—an action, abstractedly innocent, or even meritorious, becomes sinful in its consequences, when it supersedes duties of a superior character. He, who saves the life of an innocent animal, does well;—but he, who by saving the life of an animal, suffers several of his fellow beings to perish, whose lives he might otherwise have saved —sins. So he, who labors on his farm, in his merchandize—who journeys or innocently amuses himself, speaking abstractedly, does well. But he, who does either of these to the exclusion of all thoughts of God—all the advantages of social worship—all knowledge of those heavenly doctrines, which have elevated the character of mankind and spread new blessings over the world—all meditation on holiness of life, and its recompense here and hereafter—he who either idles away his time, seeks recreation, or performs any ordinary duty, to the exclusion of these sublime occupations, sins against God and himself; for he voluntarily shuts out light from his mind, degrades himself in the scale of intellectual beings, and essentially abridges his own happiness. Hence arises, we apprehend principally, the obligation to the religious observance of the Lord's day, and the sinfulnes of employing it in ordinary occupations.

But it will be observed, that all these high and important duties, to the attainment of which, the religious observance of Sunday by common consent, seems admirably adapted, are exercises of the understanding and affections. As such, *they cannot be forced.* Coercion, instead of favoring, would rather counteract them. Human laws and penalties may drive a man to church, but cannot make his soul adore God. Laws may hold a man in a state of inaction, but cannot fix the independent mind in holy meditation. Laws and human force may take from a man his property, and give it to the poor, but they cannot make the owner of it charitable. Persuasion and conviction are the only means of inducing that state of mind, without which, all religious observances and rituals are but useless, or worse than useless, forms.

But though human legislation cannot make *men religious*, it may favor and protect those who are so. Without very materially affecting the natural and civil rights of those, who would make no distinction of time into secular and sacred, laws may prohibit them, to a certain degree, from molesting and interrupting those, who conscientiously devote Sunday to social worship or private religious exercises. It is not easy, perhaps, to determine, precisely, how far restriction should be limited, on one part, and accommodation on the other; but on reviewing the laws for this purpose, now existing in this Commonwealth, we are of opinion, that the fathers of our state have extended restriction as far as justice or expedience would permit;—as far as it would be either duty or policy in the most conscientious Christian to require;—and further—that the interference of the national legislature, for increased restrictions might produce a reaction in many parts of the Union, unfavorable to the cause of enlightened religion; and that it would be, likewise, a precedent, which might countenance, hereafter, the invasion of that religious liberty, which is, at present, the boast and happiness of these United States.

It is, therefore, our conclusion that it is *not* "the duty of Liberal Christians in regard to the measures taking by others, *to enforce* an observance of the sabbath," to give their aid or countenance to such measures, because *enforced observance*, in their estimation, does not reach to those high qualities, which religion, rightly understood, requires. But that Liberal Christians, without favoring coercive measures, may do much towards accomplishing what, it would seem, must be the *end* of those, who, mistaking, as we think, the means, have been zealous for the use of force—That Liberal Christians may, themselves, yet better understand, and do more in endeavoring to make others better understand, the nature of the Lord's day as a Christian institution—the high privileges and enjoyments it affords to the pious and virtuous mind—the powerful inducements there are to withdraw the attention, on this day, from ordinary, worldly concerns, amusements and distractions;—to raise the soul above the absorbing, though transient things of earth, and fix its views on the hopes and prospects of a better world. And as it is probable, that by some, the privileges and advantages of the Christian sabbath are not duly appreciated, and that by others, some mistaken and superstitious views are entertained on the subject, we believe that the present is a suitable time to offer to the community, such views and arguments as may disseminate correct sentiments, and allure to a more general and cheerful employment of the Sunday, for its best purposes.

ZUINGLIUS.

DOCTRINAL.

Extract from a Sermon, by the Rev. J. G. Robberds, of England.

"I AND THE FATHER ARE ONE." JOHN X. 30.

These words appear to me to contain a most important truth. It is my belief in what they assert, that gives me a peculiar interest and delight in studying the doctrines and actions of Jesus Christ. It is the fact which they assert, that alone can make his words felt to be, what he declares them to be, "spirit and life." I say it, however, believing also, that it is not a more proper characteristic of Christian Unitarianism to contend, with Paul, that "to us there is one God the Father," than to maintain the veracity of Jesus, declaring "I and the Father are one."

What I now propose is, to consider, the doctrinal question; "in what sense are these words true?" "Of what kind is the unity which Jesus claims with the Father?"

1. Is it a unity of person? Are we to understand him as declaring that he and the Father are really one and the same Being,—that, in fact, he is the Father?

In answering No! to this question I seem to myself to be only following the direction of the Scriptures themselves. They appear to me to make a most clear and precise distinction between Jesus Christ, and the Father who sent him—between the Son of God, and God—between him who was born of a woman, and died upon the cross, and Him who raised him from the dead—between him who has been made both Lord and Christ, and Him who made him so. Jesus one with the Father, in the sense of absolute sameness with the Father, appears to me irreconcilable with the Jesus of the New-Testament, constantly speaking of and praying to the Father, as another and distinct person from himself. Jesus, one with the Father, in the sense of claiming to be himself the only true God, and consequently to be himself the author of his words, and the original performer of his works, is not the Jesus of whom I read in the Scriptures as lifting up his eyes in prayer to another Being whom he calls the only true God, and declaring the words which he spake, and the works which he wrought, to be not his own, but his Father's.

Out of many passages, which must be familiar to every reader of the New-Testament, and in which the distinction seems most positive between Jesus and the Father, I shall bring forward only one; but it is one, which I see not how they who maintain the sameness of Jesus with the Father, can explain, without charging something like equivocation upon him "in whose lips there was no guile." It occurs in John viii. 17, 18; where in answer to an objection of the Pharisees, that Jesus bore witness of himself, and that such unsupported testimony was insufficient, our Lord says, "it is written in your law also, that the witness of two men is true. I bear witness of myself; and the Father who sent me beareth witness of me."—There would have been no force in this argument, nor, let me with all reverence say it, would it have been ingenuous to urge it, if Jesus and the Father had not been, properly and strictly, two persons.

I am prevented therefore, by such considerations, and by what appears to me the constant tenor of Scriptural language, from agreeing with those who, in ancient or modern times have maintained the sameness of Jesus with the Father. In answer to the question, of what kind is the unity declared in the text to subsist between them, I am compelled to admit, with the Trinitarians properly so called, (for they as well as ourselves admit this much) that it is not a unity of person.

2. And yet what Jesus declared must have been strictly true, when he said, "I and the Father are one." Are we then to understand him as meaning a unity of essence between himself and the Father, or a unity of any kind between two equal and equally divine persons?

Jesus appears to me on various occasions, to use too plain a language to make such a supposition admissible.

According to his own positive declarations, he is in power unequal to the Father. "Verily, verily I say unto you, the Son can do nothing of himself." Even when he is asserting his highest and most awful pretensions, they are pretensions to no more than a derived and dependent authority. "As the Father hath life in himself, so hath he *given* to the Son to have life in himself: and He hath *given* him authority to exercise judgment also, because he is the son of man." And again, "Of myself I can do nothing; as I hear I judge: and my judgment is just; because I seek not mine own will, but the will of him that sent me."

According to his own declarations also, he is in knowledge unequal to the Father. "Of that day and hour knoweth no man; no not the angels who are in heaven, nor the Son, but the Father." And even when he speaks with the authority of a complete and unerring knowledge on the subjects of his instructions, he claims to be no more than the interpreter or ambassador of God. "As the Father hath given me a commandment, so I speak."

When I consider this declared difference between the two Beings—the Father possessing all power and wisdom from eternity: the Son saying and doing nothing without first receiving power and knowledge from the Father—I acknowledge that there may subsist the most perfect unity between them, but I see not how I can acknowledge, that it is a unity of two equal persons; it appears to me that it must be a unity of a superior and an inferior; and if there were any doubt in the conclusion, surely it ought to be removed by another positive declaration of Jesus Christ, "the Father is greater than I." He does not say, "greater than one of my natures," or, "greater than I am now, in my subordinate office;" but with the positive voice of a single, undivided person, with no hint that his whole consciousness was not speaking in that voice; Jesus Christ, the son of man, and the son of God, says, without any restriction on the meaning of his words, and surely without any equivocation in the use of them,—"the Father is greater than."

3. It remains, then, to consider, in what sense, notwithstanding this declared inferiority of Jesus Christ to the Father, he could yet with perfect truth assert, "I and the Father are one."

Now it will be admitted that, whatever may be the natural inequality of two Beings, yet if one is capable of being made the agent of the other, and receives for that purpose the requisite communications of power and knowledge from the other, there may subsist between them the most entire unity of will, action, disposition and affection, with respect to the business in which the agent is employed, or the persons to whom he is sent. In this case, whatever the agent, in the execution of his commission, does, or promises, it is one and the same thing as if it were done or promised by the Being who gave him his authority.

But if Jesus Christ, as is expressly declared, either by himself or by his disciples and apostles concerning him, never sought his own will, but the will of his Father—if he did no works but such as he had been authorised to perform, and spoke no words but such as he had been commanded to speak—if he had a constant view to the great business on which he was sent, and was uniformly moved by the tenderest compassion for those whom he came to help and to save—if all his wishes and thoughts, and powers, were uniformly directed to the accomplishment of the purpose for which he had received his high commission and authority, and if all his promises were made with a perfect consciousness of ability derived from his God and Father to fulfil them—surely, he might well say in reference to the security that might be felt in his promises, "I and the Father are one." 'What I do, the Father doeth; what I command, the Father commandeth; what I promise, the Father promiseth.'

Jesus and the Father were ONE, in the purpose of the work which the Father gave him to do—ONE in will. They were one, in all the kind and merciful exertions of power by which his commission was attested —ONE, in action. They were ONE, in every appeal to the hearts and understandings of men, through the gospel which Jesus preached—ONE, in affection for the souls of men.—They were ONE, in readiness to receive all who should turn unto Jesus, that by him they might come unto everlasting life—ONE in their dispositions toward the penitent.

It was a perfect unity of intention, operation, benevolence, compassion, and mercy, between the original Designer and the agent chosen by Him—between the Sender and the sent—between the Creator and the creature whom he sanctified and fitted for his office.

Such is the answer which the Scriptures appear to me to give, when the question is asked, "of what kind are we to understand that unity to be, which, in the text, Jesus claims with the Father?"

"But can this answer be confirmed by passages in which a similar phraseology occurs?" I think it can. We meet, however, with a similar phraseology in two passages only in the New-Testament. One of them is in John xvii. 20—23, where we find these words of Jesus; "Nor do I pray for these alone, but for those also who shall believe in me through their words; *that they all may be one*, as thou Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given them, *that they may be one, as we are one:* I in them and thou in me, that they may be perfected in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Here our Lord prays that the same unity may subsist among all his disciples, nay more, between them and God through him, which subsisted between God and himself. What could this be but a unity of design, cooperation, affection and happiness?

The other passage is 1 Cor. iii. 8. "He that planteth and he that watereth, *are one.*" The Apostle is speaking of different ministers in the service of Christ, and can mean no other unity than that of design and cooperation. They have all one object, and in effect, one work. It is one and the same business which they are carrying on.

The sense now given of our text, appears to me not only admitted, but required by the connexion. Jesus is asserting the everlasting security of those who hear and follow him. "My sheep hear my voice and I know them, and they follow me: and I give unto them everlasting life; and they shall never perish, neither shall any man pluck them out of my hand." Had our Lord stopped here, we should have had to learn from other parts of his discourses, whether he claimed an original or a derived authority to make good his assertion. But he goes on; "my Father who gave them to me, is greater than all; and no man is able to pluck them out of my Father's hand." Here we see that it is the Father's power, which Jesus makes the foundation of the security that he promises.—'My sheep are safe in my hand, because they are committed to me by the Father who is greater than all. They cannot be taken from my hand, because they cannot be taken from His. Being given unto me by the Father, together with power to bestow upon them everlasting life, they are in my hand as secure as in His—they are, in fact, in His.' How naturally and truly might our Lord say after this, "I and the Father are one!" The word literally means one thing; and at once directs our thoughts to that entire unity of purpose and of power—power communicated by the Father, and exercised by the Son—which made it one and the same thing to be in the hand of the Son that it was to be in the hand of the Father.

The doctrine of the text is thus found to class it with all those passages, which are the foundation of our hope and trust in Jesus, by asserting the complete authority and unerring wisdom with which he acted and spoke in the discharge of his commission.

All such passages appear to me to join with the text in assuring us—not that Jesus is the Father, or that the Son of God is God, or that the image is that which it represents—but that we may safely yield ourselves to the direction of Jesus, that to hear him is to hear Him who sent him; and that to obey him is the same, in the consequent security of our hold on everlasting life, as to obey God. For our obedience, for our confidence, and hope, for our salvation unto everlasting life, Jesus and the Father are one. To commit ourselves into the hands of Jesus, to hear, and follow, and delight in him, is, in effect, to commit ourselves into the hand of his Father—it is to commit ourselves to unchangeable goodness and almighty power, from the protection of which, no man can force us.

BIBLICAL.

NOTES ON PASSAGES IN THE NEW TESTAMENT.

Matt. viii. 11, 12. "—I say unto you that many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."

"Abraham, and Isaac and Jacob," says Bishop Pearce, [Comment. &c. in loc.] "seem to be reckoned as members of the kingdom of heaven, (or Christ's kingdom,) because the promise of it was made to them." Now the promise was indeed made to these patriarchs virtually, yet not expressly; nor was it to be fulfilled in themselves, but in their remote descendants, of whose high pre-eminence* they were assured in general rather than specific terms. In the verses which I have transcribed, *Abraham, Isaac, and Jacob*, stand for those of their posterity who resemble them in faith—in pious obedience—and eminently for proselytes to the Gospel from among the Jews. So, by *David* are sometimes represented the offspring, the people, of *David:* in like manner, by *Elias* is occasionally signified a teacher bearing, in several points, an evident resemblance to *Elias*.† The Christian church was to be formed of both Jewish and Gentile converts. Such is the purport of this prophetic declaration of our Lord's, most of the language of which he borrows from the scenery of a banquet; so that, in its substance, images, and general object, it accords with his parable of the marriage feast.‡

Matt. xvii. 27. "—thou shalt find a piece of money: that take, and give unto them for me and thee."

On this striking incident Archbishop Newcome remarks,§ "It is true that Jesus wrought a miracle to pay the tribute money; but he assigns the reason, that he might not *offend* the civil magistrate." Afterwards,‖ the Primate gives the following and, I think, a more correct account of the case: "When the didrachm for the service of the temple was required of him, under the authority of the Jewish rulers, though he might have pleaded an exemption as the lineal descendant of King David, yet, not to offend them as irreverent towards the temple, either by this plea or by that of poverty and his want of a settled habitation, he wrought a miracle to pay the accustomed tribute-money."

This was therefore an *ecclesiastical*¶ rather than a *civil* tax: it was *tribute-money* "for the service of the temple;" and Peter had instructions to pay it for his Master and himself. Let me transcribe a sentence or two from the manuscript lectures of the late Dr. Caleb Ashworth on Jewish Antiquities, No. XII.

"Half a shekel, according to common computation, about fifteen pence, was paid for the use of the temple.—That this is spoken of in Matt. xvii. 24, 27, is evident, not only from the reasoning of our Lord there, but from the sum, which agrees with this tribute. That mentioned in Matt. xxii. 15, was a *civil* tribute;" as indeed the context most clearly evinces.

John xv. 11. "—that my joy might remain in you, and that your joy might be full."

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* Gen. xiii. 14, &c, xxii. 16, &c.

† Matt. iii. 9; Is. lxiii. 16; Jer. xxx. 9; Hos. iii. 5; Mal. iv. 5; Matt. xvii. 12.

‡ Matt. xxii. 1—15 and Bp. Lowth's note on Is. xxv. 6.

§ Observations on our Lord's Conduct, &c. (2d ed.) p. 307.

‖ Ib. 415, 468.

¶ See Lightfoot's note on the 24th ver.

I would suggest whether this verse should not be interpreted by xiv. 27: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." Christ's *joy*, like his *peace*, may be that which he imparts; and it is emphatically great, and dependent on a strict regard to his commandments.

1 Cor. i. 30. "Of him are ye in Christ Jesus, who of God is made unto us wisdom," &c.

In the foregoing verses the apostle had contrasted the first instruments of spreading abroad the Gospel with its actual success, and with human prepossessions and expectations: "Ye see your calling," i. e. "the quality of the persons by whom you are called," or converted; "that not many wise men, &c, *are chosen*."* Surely, this consideration was well fitted to check the sectarian and party spirit that reigned in the church at Corinth. Men were relatively nothing. In the presence of God no flesh could glory: for means apparently inadequate to the proposed object, were rendered efficient only by HIS POWER.

"Jesus Christ," says Principal Campbell, in explaining this verse,† "is represented as being made of God unto us *wisdom*, and *righteousness*, and *sanctification*, and *redemption*; that is, the source of these blessings."

Gal. v. 13. "—by love serve one another."

The verb is very emphatic in the original —"by love be slaves to one another." It seems impossible to overlook the identity of this sentiment and image with those of our Lord in Matt. xx. 27. Let them further be compared with John xiii. 14, and with Rom. xii. 10, 16. It is most pleasing and useful to mark the traces of the generous and self-denying spirit of the Gospel through *all* its authentic records.

Philipp. iv. 8. "—whatsoever things are of good report."

It may be pertinent and material to observe, that these words are part of a *command*, and not the *sanction* of a command. The apostle's precept is, that we practically attend to "whatever things are true, venerable," &c. in character, temper, deportment, language; to "whatever things are of good report," and in which there is "any virtue and any praise." From the *opinion* of wise and exemplary persons we may *learn* what is really commendable: but then their *opinion* is to be a *guide* far more than a *motive*.

* *Chosen*, i. e. as ministers of Christianity.
† In his note on John xi. 25. *Chris. Reformer.*

CHRISTIAN REGISTER.

BOSTON, MARCH 7, 1829.

Some of our readers have desired a change in the character of our paper. We have not been insensible to complaints which originated in an anxiety to see the Register approach as nearly as possible to the perfection of a religious newspaper. Our friends cannot have wondered that this goal has not been reached. There are few things, we apprehend, more difficult than to conduct such a paper in a manner which all shall pronounce satisfactory. In truth we believe it impracticable. The diversity of circumstances, of wants, and of tastes is so great among several hundred subscribers scattered over the country, that the attempt to please all would be idle, and the demand from any one that the paper should be precisely conformed to his standard is unreasonable. The editor must reconcile the various claims of his readers with each other and with his own convictions of propriety as well as he can, and they who expect more of him deserve to ply his task for a month—long enough, we believe, to convince them of their error. We have therefore no hope that the Register will ever satisfy the wishes of all its patrons. Still we have felt the justice of some strictures upon its general character, and more often upon particular articles. It is our purpose and expectation that it shall sustain a higher tone, and that without sacrificing an iota of Unitarian faith it shall be more practical and more useful, and, if we do not greatly mistake, will be more acceptable. The manner in which we hope to accomplish this will be better learnt by observation of our course than from description. We will only say that we shall endeavor to exclude bitter and personal controversy from our columns, and shall devote a large part of our paper to articles on the religious character, and to remarks on scripture, and shall endeavor to give more original matter than formerly. We ask a continuance and increase of communications from our friends. We have secured the assistance of a few gentlemen, who will appropriate a portion of their time to the Register. Their aid will enable us at least partially to effect our purposes.

We have frequently observed a disposition to make the whole body of Unitarians throughout the world answerable for the conduct or language of a few, and on this principle our paper has been quoted as affording occasion of censure upon the whole Unitarian denomination. We protest against this as unauthorized by us, and unfair to others. We shall probably in future express the sentiments of more individuals than we have ever before represented, but we aver that these individuals, that is, the persons who write for us, are alone to be judged by or for our language. We are the organ of no party and of no sect. We are Unitarian Christians, and they who approve and they who condemn our belief, may estimate the value of the opinions we advocate according to the evidence we afford for their truth and efficacy, but we deny to any one the privilege of rebuking others for what we have said. We have our views of religious truth, and we prefer these views to what we deem errors—we should be recreant to the Christian name, if we did not; but they are *our own*; as such we shall avow and as such we shall support them; and if we are consistent with our principles we shall never become subservient to the will of a party. We have made these last remarks for the eyes of our friends, as well as for those who seek occasion of reproof. So far as we may at times exercise the office of critics, it will be our purpose to administer even handed justice. If we give offence, we shall be grieved. But personal partialities we shall put aside. "Henceforth know we no man after the flesh." It will be our aim to enforce the principles of free inquiry, religious liberty Christian charity and practical piety. Pure religion is our watch word, and for this we shall speak as ability and opportunity may permit.

RELIGIOUS INTELLIGENCE.

ORDINATION AT CONCORD, N. H.

The Ordination of Rev. Moses G. Thomas over the Second Congregational Church and Society in Concord, N. H. took place on the 25th Feb. as was mentioned in the last Register. The services were performed as was there stated. The roads being rendered almost impassable by the depth of snow which fell in the late storm, most of the gentlemen invited to constitute the council were prevented from attending. Of 23 clergymen to whom letters had been sent, only 5 were present. From the same cause many persons were unable to attend the services in the church. Yet the house, though a large one, was well filled. The First Society granted the use of their meeting-house, and both the members and the pastor evinced a liberality which was as delightful as it is unusual for Unitarians to receive from other Christians. The sermon by Rev. Mr. Barrett was appropriate and excellent. The topic was religious experience, the text Romans, v. 4, 5; "Experience [worketh] hope and [this] hope maketh not ashamed." After alluding to the importance which Unitarians attach to experimental religion, Mr. Barrett noticed some of the errors which are received in the community on this subject. He said that religious experience was not marked by coldness, nor inertness, as the lives of too many seemed to imply, but was always accompanied, when genuine, with deep feeling and active energy. The opposite mistake was noticed of supposing it to be a fervor of passion, a feverish excitement, a flame, to be kindled by extraordinary agencies, and kept alive by all possible abstractions from men's accustomed pursuits and pleasures. He showed that it was not connected with only one set of religious opinions, but that it might be found in every sect of Christians. Also that it did not consist of the same spiritual exercises in all thorough converts, but varied, of necessity, according to their respective tempers, habits, and circumstances. He referred to the error of such as seem to think it enough to have *once* in their life undergone a change, and enforced the duty of not being content with past experiences, whatever they may have been, but of perpetually seeking for new and better ones. After glancing at some other mistakes, he presented the views which he, as a Unitarian, held on the subject. Religious experience, he said, was like mercantile or professional experience, an application of theory to practice, it was the application of the principles of Christian truth to the mind, the heart, and the life. On each of these points he enlarged, and illustrated the manner in which religion sanctified the intellectual faculties, the affections, and the conduct. The sermon was characterised by perspicuity, directness and energy. In many passages it rose into earnest eloquence, and as a whole seemed to us a happy example of that kind of sermonizing which is exceedingly needed, if it be not the most useful, viz. that which explains doctrine by showing its practical operation. The language of the discourse was explicit as that of a Unitarian, but could not have offended, by its tone, any hearer.

The success of this society has been greater than its friends anticipated. It is less than two years since a Unitarian place of worship was opened in Concord. The congregation has constantly increased, and the foundation of a church has been laid, which will probably be completed in the course of the next summer. They have secured the services of a minister well qualified for the duties of his situation, and we doubt not that "walking in the fear of the Lord, and in the comfort of a holy spirit, they will be multiplied." [*Communicated.*]

The following original hymn written by a member of the Society was sung on the occasion.

HYMN.

Of old, O Lord, by cliff or stream,
In glen or mount, thy name was prais'd—
Creation's works the primal theme
Of Shepherds, as to heaven they gaz'd

A nobler song, 'twas theirs' to raise,
From Juda's plains and Bethlehem's hills—
The star prophetic meets their gaze,
Th' angelic shout their chorus fills.

"Jesus the Son of God is born!"
A Saviour lives, to rule and bless—
To cheer the fainting and forlorn,
And lead in paths of righteousness.

That Christ is ours—his word our guide—
His bright example be our aim;—
The life he lived, the death he died,
Circle with grace the *Christian* name.

Not ours, our Heavenly Father's will
Dimly to read in nature's frame—
Not ours to worship on the hill,
Or in the vale, by cliff or stream.

The *Word Divine* to us is given—
To us *a Messenger* is sent—
This day records, in sight of Heaven,
The holy ties we here cement.

Teach us in mutual love to live,
In holy faith and heavenly joy;
Help us, O God, at once to give
Our willing minds to thine employ.

Aid us at last—our duty done—
Our hopes all bright—our souls serene—
Calmly to meet life's setting sun,
And triumph in earth's closing scene.

The ordination of Mr. Ralph Waldo Emerson, over the Second Church and Society in Boston, as colleague pastor with Rev. H. Ware, jr. is appointed for next Wednesday at 11 o'clock.

Erratum.—In the notice of the ordination at Dover, N. H. in the last Register, a line was omitted by the compositor and the error was not observed in reading the proof. It occurred in the mention of the services: we therefore give a correct list. Dedicatory Services by Dr. Nichols, Prayer by Dr. Andrews, Sermon by Dr. Parker, Ordaining Prayer by Dr. Thayer of Lancaster, Charge by Mr. Greenwood, R. H. of Fellowship by Mr. Upham, Prayer by Mr. Wells.

The Church erected by the Westminster Congregational Society in Providence, R. I. was dedicated on Thursday 5th inst. Sermon by Mr. Farley, the pastor. We shall be obliged to any friend, who was present, and will furnish us with a notice of the services.

Rev. John Brown, D. D. formerly of Cazenovia, N. Y. was installed as pastor of the Pine-street Church in this city on Wednesday 4th inst. Sermon by Dr. Dana of Newburyport.

We observe in the Gospel Luminary published at New-York the following notice which will gratify many of our readers who are acquainted with Mr. Clough, the pastor of the 'Christian' Church in that city.

"The new Christian Chapel at the corner of Broome and Norfolk streets, in this city, will be opened for divine worship on the second Sabbath of March."

The number on the catalogue of the Bishops and Clergy of the Protestant Episcopal Church, contained in Swords Almanac for 1829, just published, amounts to 507, an increase of [illegible] one since the last annual list. They are distributed through the different parts of the country, as follows: In Maine, 5. New-Hampshire, 8. Massachusetts, 29. Vermont, 7. Rhode Island, 7. Connecticut, 56. New-York, 122. New-Jersey, 16. Pennsylvania, 70. Delaware, 6, Maryland, 55. Virginia, 47. North Carolina, 35. Georgia, 3. Ohio, 14. Mississippi, 5. Kentucky, 3. Tennessee, 2. Louisiana. 1. Michigan, 2. Arkansas, 1. Missouri, 1. Florida, 2.—*Rel. Monitor.*

ORIGINAL COMMUNICATIONS.

For the Christian Register.

RELIGIOUS CONTROVERSY.

MR. REED,—

I have read with much interest a pamphlet just published on "Religious disputes" by "Old Experience." I advise your readers to get it. It is sometimes amusing, sometimes stinging, sometimes touching. I only regret that its efficacy should be diminished by what I must think its want of just discrimination. It is an attack not on the common mode of conducting controversy, but on controversy itself. Now this, I fear, is a waste of words. A man might as well attack speech or the press. Controversy enters into and forms a large part of social intercourse, and will and must do so; and the only way to get rid of it is to break up society. Controversy consists in questioning and opposing what we think erroneous. When a parent hears a false opinion from a child, and strives by reasoning to convince him of its falsehood, he is engaged in controversy. When friends discuss questions about which they differ, they engage in controversy. A large part of every conversation, and especially of the most useful is controversial. It is said, no good comes from controversy—What? has no good come from Watson's answer to Paine, or from Campbell's reply to Hume's argument against miracles? A considerable part of Paley's work is controversial. Have the books of Protestants against Catholic usurpations and corruptions done no good? The American revolution grew out of controversy, out of animated discussion and defence of our rights as citizens and as men. Was all this discussion injurious?

That the present mode of conducting religious controversy deserves reprobation, I feel as strongly as our author, and I desire earnestly that the public voice should be lifted against it so decisively and indignantly as to bring it to an end. The evil lies not in discussing doctrines freely, but in mixing up with them *personalities*. Here is the root of bitterness. One of the great parties in our present theological warfare professedly aims to throw reproach on its opponents, to rob them of the Christian name, to expose them to the world as men wanting in religion and true virtue. Personality and slander enter into the very esence of such controversy. Then the Unitarian, though bound by his system to respect the intellect and virtue of his opponents, too often substitutes for this generous spirit, the spirit of party, casts imputation on their heads or hearts, and charges the fault of an individual on the whole body. Now this mixing up of personality with discussion is fatal both to truth and to peace. The object should be to separate between doctrines and individuals. The moment private character is brought into a discussion, the doctrine is lost sight of or obscured; the individual becomes every thing; and the personal attachments or antipathies of the reader neutralize the arguments by which his judgment ought to be decided. What can be plainer, than that doctrines are not to be judged by their defenders, nor men by their doctrines. When we look on the past, how often do we see truth set forth by weak and dishonest reasoners, and professed by hypocrites and knaves? And how often do we see error, great error, maintained by great talents and by the most virtuous men? And must not the same thing occur now? To argue from what seems to us an error against the intellect and virtue of him who holds it, is to take a great hazard, such as a charitable man would not willingly incur. To argue from it against the virtue of a large body of our fellow creatures, is to contract necessarily the guilt of calumny. This mixing up of private character with discussion is the surest way to keep out of sight the real merits of a question, and of course suits only those who are conscious of having the wrong side. The multitude of readers fasten at once on the personalities—and engrossed by these receive little impression from the general reasonings, which alone should govern their judgments. The passions are inflamed. The heart is corrupted as much as the intellect is darkened, and thus controversy. (not from its own nature, but from its abuse, from its becoming personal and ceasing to be religious) becomes a chief instrument of demoralizing society.

That controversy, as now conducted, does incalculable harm among us cannot be doubted. The Christian ministry is now in many places a scourge rather than a blessing, the fomenter of evil passions. I hope that "Old Experience" will again lift up his voice on the subject. But I hope he will make distinctions which he has overlooked. I cannot consent to part with free discussion of religion, any more than with the freedom of the press in general. But the abuses of religious controversy are terrible, and it is time that they were put down by an indignant public, by a higher moral feeling in the community.

Let it not be said, that controversy cannot be managed but as it now is. We have had examples of a courteous style of controversy. I will mention one, Watson's answer to Gibbon. Controversy is carried on daily among friends, without inflaming the passions.—What? Is it impossible for me to question my neighbor's opinion without thinking and calling him a bad man? Do I not discover in my best friends mistakes and prejudices [illegible] Do I not know that the greatest and best men have fallen into strange delusions? Have I not detected enough of folly and error in myself to teach me lenity towards others? And with all this experience, is it impossible for me to state my arguments against another's opinion, without impeaching his character? I hope "Old Experience" will learn from this article, that controversy may exist without bad passion; for whilst opposing some of his opinions, I cheerfully acknowledge the good aim and the talent of his interesting tract.

MIDDLE-AGED EXPERIENCE.

For the Christian Register

INTEMPERANCE

MR. EDITOR,—

If the following communication, which is a narrative of real facts, should be judged worthy of publicity, you are requested to give it a place in the Christian Register.

There is now living, within the limits of this State, an old man formerly a Justice of the Peace, who several years ago went with his jug to a neighboring store for the purpose of obtaining ardent spirits, but was unexpectedly disappointed. The store-keeper refused to comply with his request. The justice enquired "why do you deny me? This is the first time. I have always had my liquor of you." The store-keeper answered, I will freely tell you my reasons for refusing.

Three days ago I was at your house, and found your little grandson about seven years old very dangerously sick, and nigh unto death; he indeed died while I was present. You, the grandfather, and your son, the father, on this sorrowful and affecting occasion were both drunk. I knew you had the intoxicating liquor of me; my conscience reproached me severely; but unwilling to offend you, and coveting a little paltry gain, I did not at that time resolve that you should never have any more strong drink at my store. Yesterday I went again to your house for the purpose of attending the funeral of that pleasing and promising child, and again found you and your son both intoxicated with spirituous liquor, which had been procured at my store. The pangs of guilt and remorse were intolerable. I then resolved that you should never have any more spirituous liquor of me, and this resolution I intend to keep inviolate.

The old man remained silent for a few minutes, and then said, "Your resolution, neighbor, meets my approbation. I also have resolved that I will never drink any more ardent spirits."

I have often made inquiry, and think I have good reasons to believe that the old man has entirely reformed.

To prevent and suppress the prevalence and pernicious effects of intemperance the vigorous exertions of all sober and benevolent persons, whatever may be their profession or occupation in life, are indispensibly requisite.

"Woe unto him that giveth his neighbor drink, that puttest thy bottle to *him*, [directly or indirectly] and makest *him* drunken."

SENEX.

OBITUARY.

DR. JOHN GORHAM COFFIN.

This gentleman, long a resident and practitioner of medicine in this city, and whose death at Brookfield, in this commonwealth, was recently recorded in this paper, was so extensively known, and so highly esteemed, that some notice of his character is not only due to his worth, but will be interesting and, may be useful to many readers.

The incidents of Dr. Coffin's life offer nothing striking. He was born in Buxton, Maine, A. D. 1770. His father, the Rev. Paul Coffin, took charge of his education until the commencement of his professional studies. His youth of course was spent in great seclusion, and if deprived of the advantages, was also sheltered from the temptations of a College life. He studied medicine under Dr Charles Coffin of Newburyport, and seems to have begun the practice of it in the service of the United States at Fort Niagara. He removed to Boston about A. D. 1800, and there spent the remainder of his life.

Dr. Coffin's character was distinguished by simplicity, sincerity, kindness, public spirit and piety. He was singularly simple, direct, guileless, in manners and conversation. We saw, we felt, that he always spoke from the heart. His opinions, which he was not anxious to fashion after others, he expressed with a manly plainness and freedom. With this frank independence, he joined a great kindness of nature, as well as of principle. It overflowed in the tenderest expressions and offices at home, and in acts of benevolence abroad. It was not confined to individuals. He espoused objects of public utility with zeal. He would have rejoiced, had his circumstances permitted, to devote himself wholly to institutions and efforts of a large and generous character. He carried within himself an inexhaustible spring of good exertion, we mean, a deep conviction of the practicableness of great improvements in society. The paralysing thought, which subdues multitudes, that the present state of things is as perfect as can be hoped, he rejected by a kind of instinct. He rather saw in things around him the rudiments of what men may do and may become, and was desirous to bear his part in the progress of his race.

His intellect was marked by the freedom and independence which belonged to his whole character. He thought for himself on all subjects. In his profession he was anxious for new lights, and cared not from what quarters they broke forth. It is not improbable, that he sometimes received, with too sanguine hopes, suggestions, which experience had not sufficiently confirmed. But we believe, that he was ready to correct his own errors as well as those of others; and we cannot but regard such minds, notwithstanding occasional aberrations, as holding an important place in the intellectual world. He was one of the first among us to adopt juster views of the claims of physical education; and he has the merit of having drawn to this subject greater attention than it had received before. Without confounding the soul with the body, he felt, as few among us do, its intimate connexion with its material associate. He considered the intellectual and moral progress of the human race as exceedingly obstructed by the neglect of the physical nature; and thought, that much of our education is thrown away, and is even worse than useless, because conducted by methods destructive of that physical energy, which is needed to the continuance and the successful application of our early attainments. So deep were his impressions on this topic, that whilst, in his last sickness he talked calmly on all other subjects, he could not easily suppress his indignation, when speaking of what he thought the criminal neglect of the physical nature in our public schools and seminaries. A sound body seemed to him an immense aid to intellectual soundness and efficiency, and so important did this object appear, that he was anxious to spread among all classes of the community new lights in regard to the perils and the preservation of health, believing that much knowledge, which is now locked up in the medical profession, might and ought to be the property of the whole community. We believe the time is coming when these views will be found to be as wise as they are benevolent.

The religious charactor of Dr. Coffin deserves particular attention. We have happily outlived the time, when the medical profession was thought unfriendly to religious faith and practice. The greatest names in medicine are now numbered in the ranks of Christianity, and perhaps in no class of men are its happiest influences more apparent. Dr. Coffin was a sincere believer in the truth and divine authority of the Christian system, and he was not a man to hold great principles without reducing them to action. He bore public testimony to religion, by regular and devout attendance on public worship and on the distinguishing rite of Christianity. His connexion with the church of which he was a member he valued as one of his greatest blessings. His repeated and earnest efforts to improve that part of the service in which he took a direct part, sacred music, will be remembered by his fellow-worshippers. He attached great importance to his religious opinions, without mixing with them a particle of sectarian zeal. He had been exposed, at some period of his life, to the influences of Calvinistic theology, and he was most greatful to God for being brought to the knowledge of what he deemed a purer and more rational faith. It was the will of Providence that he should descend to the grave by a lingering and painful sickness; but his faith, hope, charity, and Christian courage abode with him and grew strong to the last hour. He was one of the few ex-

amples, in which disease seems to have no power over the mind, except to give it a nobler action. He was the same man as in health. The idea of death produced no such excitement as to disturb or to exaggerate any of his views. His intellect was as calm and clear as in his firmest days. His energy was unfailing. Accordingly he was seen, with an emaciated form and a pale countenance, which death had touched, walking in our streets, and giving his attention to affairs which were imposed on him by his sense of duty. In one respect, sickness seemed to change him. His sensibility to the kindness of his friends, and to the goodness of God, sometimes overpowered his accustomed equanimity, and could only find relief in tears. He conversed with perfect freedom on his death, on a future world, on the general truths of religion, and on his particular views, and recurred to these topics not only for consolation but for incitement to duty, and for the improvement of his character to the last hour. A few weeks before his death, he removed to Brookfield, the native place of Mrs. Coffin, who of course accompanied him on the journey; and perhaps the singular tranquility of his mind cannot be better depicted than by a few extracts from a letter, one of the last he was able to write, giving an account of his journey. It was written to a friend, who had often visited him in his sickness.

"On Christmas, 1828, we left Central Court for Brookfield under circumstances which rendered the ride peculiarly grateful and interesting.

"My health happened to be sufficiently good to travel without pain, and indeed to permit me, in many respects, to enjoy the scene most highly. The aspect of the day was still delightful and the temperature of the atmosphere not so low as to incommode us. If the verdure and fohage of the year had disappeared, the trunks, forms, and branches of the trees were thus rendered more distinct, visible and beautiful. * * *

"The faded and sober mantle spread over the earth, was not without its appropriate interest or instruction. Its undulations and inequalities, its depressions and eminences were all more perspicuously seen and felt than when loaded and covered with its summer productions. These natural phenomena and lingering beauties of the year did seem to be prophetic of higher moral beauties and enjoyments in reserve for the pure in heart.

"But the moral causes which affected us on this occasion were by far the more prominent source of our gratification.

"In looking back on what we had experienced and accomplished during a few months, it would seem as if the most insensible could not be unmindful of the favors and mercies we had received.

"When we reflected how gently we had been let down, as it were, to our present state, without a murmur and almost without regret—when we thought of the many blessings we had received in appearance, directly from heaven, and the heart sustaining sympathy of numerous friends, the heart could but overflow with grateful emotion.—In this state were my feelings when you came to visit us in our little apartment, to sooth, support and instruct us * * by remarks and prayers which at times almost overpowered my sensitive and grateful soul. * * * * * * *

But to return to our journey. The very vehicle which carried us along so conveniently and comfortably to our journey's end, reminding us of the active benevolence of one friend, naturally led our thoughts to the continued mildness of the season, the gracious purposes of the day, and the late many instances of the visible manifestations of God's goodness to us. Thus occupied, thus carried forward, this journey was for various reasons the most delightful I had ever experienced."

Dr. Coffin retained his powers to the last moment. When unable to speak, he could listen to hymns, which soothed and cheered him. He was aware of the approach of death, and having given orders as to his burial, he requested that his body might be opened, and that the nature of his disease, which had been in some respects singular, might if possible be ascertained. Having finished his work, he died in peace, leaving consolation to his friends, and instruction to all who were so happy as to know the virtues of his life, and its tranquil end.

CRITICAL NOTICES.

DR. ABBOT'S LETTERS ON CUBA. We heard of the intention to publish this posthumous volume, with great satisfaction, because we were confident that it would present a mass of information on local subjects of interest, with which we were little familiar, and, at the same time, give us a valuable memorial of the lamented author. After the cursory examination, we have been able to make of its contents, we are not disappointed. They are marked with the same good judgment, mildness, and amiable feeling, which were conspicuous traits of Dr. Abbots character. The style is simple and natural. Without pretence, and without disguise, the author relates, what he has seen himself, and produces the feeling, that we are listening to the personal narrative of a sensible and trust-worthy traveller. He possessed a happy talent of vivid description, and has succeeded, in giving the glow and freshness of reality, to scenes, which it is not easy to bring before the mind, in lively colors. His associations, as a clergyman, did not prevent him, from looking with a curious eye, upon whatever should interest an intelligent observer; and from the full and minute details, with which his letters abound, it appears to us, that scarcely any object of importance, political, military, statistical, or social, escaped his notice. His professional taste, of course, produced a peculiar interest in the state of religion and religious institutions, and to many of his readers, the portion of his volume, which treats of these subjects, will present the greatest attractions.

After the ample testimonials, to the accuracy and fidelity of the work, given by gentlemen resident on the Island of Cuba, to whom it had been submitted in manuscript, and the warm encomium on its merits, by Mr. Justice Story, our humble tribute may be superfluous: but our respect for the memory of its beloved author, and the gratification we have derived from its perusal, must be our apology, for recommending it to our readers who wish to combine a pleasant entertainment with solid instruction. We may hereafter enrich our pages, with some extracts from the work.

"GUATIMALA or the United Provinces of Central America in 1827—8: being sketches and memorandums made during a twelve months residence in that Republic, by Henry Dunn," is the title of a book just published in New-York. It is a thin 8vo. The author we presume to be an Englishman. The volume derives its interest chiefly from our ignorance of the country which it describes. A veteran in the composition of books would have made much more of the same materials, and many travellers would have profited more by the same opportunities of observation. The writer gives a gloomy picture of the manners and morals, the social institutions, the financial concerns, the political state, the literature, and the religion of the Central Republic, and indeed of every thing excepting the works of the Creator. The climate is that of perpetual spring, and the scenery as beautiful as that which Irving tells us Columbus found on his approach to the New World. The inhabitants are divided between superstition and infidelity. Many of the clergy fall within the latter division. Mr. Dunn thinks little change for the better can be expected till knowledge shall have been diffused, and the minds of men have been prepared to understand and value freedom and religion. We have marked some extracts for a future paper.

TRACT No. 22. "*Excuses for the neglect of the Communion.*" We are always glad to receive the Tracts of the American Unitarian Association, not merely because their sentiments on religious doctrine and practice are in unison with our own, but because they, generally, present fine specimens of strong and free thought, expressed with Christian candor and moderation. We should welcome such writings, on religious subjects, from any denomination of Christians.

We were, however, particularly, pleased with the appearance of this Tract, (No. 22, 1st series.) on account of its direct bearing on an important practical subject. We by no means, own any dread of doctrinal discussions when conducted with the Christian spirit, but, at the same time, we relish better any attempt to enforce the great duties of our religion. Let the Unitarian Association go on in their work of combatting error and diffusing truth, but if they would be faithful to the trust reposed in their hands, and claim the gratitude of the friends of knowledge and religion, let them also give the influence of their name to publications expressly designed for practical purposes. Let them promulgate the same rational and impressive views of duty, which they do of doctrine, and they will give an impulse to the progress of improvement, for which the unborn generations of our community will bless them. We repeat it, then, we are pleased with this Tract, which ably discusses an interesting practical topic. It sets forth, clearly, the authority and uses of the communion service, as they are commonly understood by Unitarian Christians, and answers the popular objections to its observance, with a concise simplicity, which must certainly impress, if it fail to convince, the most prejudiced reader. We hope the writer, who commands a style of such colloquial directness, and adaptation to the popular mind, will favor the religious public, with further pieces of a similar character.

LITERARY.

We learn with pleasure that a volume of sermons by the late John E. Abbot of Salem, is in press, and is nearly ready for publication. To the friends of the amiable and pious author this will be an acceptable book, but its use will not be confined to them. The discourses of Mr. Abbot were such as could not be heard without at least temporary benefit. In the proposals which have been issued it is said that "these sermons are wholly of a practical and devotional character, and have been selected for publication from a belief that they are peculiarly calculated to do good. They enter into the springs and principles of the religious life, and present the Christian Religion in its most amiable and affectionate features." The value of the volume will be enhanced by a memoir of Mr. Abbot written by one who knew him intimately, and who, like him, has been interrupted by disease, though we trust only for a season, in the discharge of duties for which he was eminently qualified, and to which he was fondly attached.

We see it mentioned in the newspapers that Bishop Heber's Journal of his Travels in India, has been reprinted in Philadelphia, in 2 volumes 12mo. We are curious to know by what process two thick and closely printed 8vo volumes have been reduced to two duodecimos, and we fear that it was effected by selection. We shall be glad if the publishers have brought the information furnished by Bishop Heber within the reach of those who could not purchase the more expensive edition. The work necessarily bears the characteristics of a familiar journal, and if the writer had superintended its publication, he would have given to the world a different book. But it is full of interest, and we believe will furnish the reader with more knowledge of the present state of India, than can be found any where else.

We copy the following statement from the Sunday School Visitant, a semimonthly publication issued at Utica, N. Y. We know not by what means these results were obtained, and cannot vouch for their accuracy. They are however curious.

"The following is a view of the number of public journals in each of the four quarters of the globe, with their relative proportion to the population:—

Europe now contains 227,000,000 of inhabitants, and there appear in that quarter of the world 2142 journals of every description; that is, one journal for every 106,000 inhabitants.

America has 39,000,000 of inhabitants, with 971 newspapers and periodical journals; that is, one for every 40,000 inhabitants.

Asia, with 390,000,000 of inhabitants, has but one journal for every 14,000,000.

Africa, with 60,000,000 of inhabitants, has but one journal for every 5,000,000."

MASSACHUSETTS LEGISLATURE.

SENATE.

Feb. 25. Resolves were passed respecting the survey of routes for a Canal from Boston Harbor to Narraganset Bay.—Some reports were made on private petitions. Several petitions were referred to the next legislature, and among them one of H. G. Otis, and others respecting railways.

On the 26th resolves passed for the survey of a Railroad from Taunton to some point of the railroad route from Boston to Providence—Also for ascertaining the number of the Blind in the state.

On Friday the 27th the most important business was the final passage in concurrence, of the bill relative to Banks and Banking.

Feb. 28. No subject of much importance was agitated either on this or the two following days, excepting that of Railroads, respecting which the feeling and decisions were favorable.

On Wednesday the Legislature was prorogued to the last Wednesday of May. One hundred and eleven sets have been passed and signed by the Governor, and have become laws.

HOUSE.

Feb. 25. No bills of a public nature were passed. The following bills were reported: in addition to an act regulating the descent and distribution of intestate estates, and one to incorporate the Asylum for the Blind, which was passed to be engrossed the next day. A committee was appointed to make inquiries and report to the next General Court, respecting an asylum for the safe keeping of lunatics, and person furiously mad. The following bills passed to be enacted on the 26th; to authorize the Proprietors of Union Wharf to extend the same—to incorporate the Managers of the Boston Port Society of the city of Boston and its vicinity—the Diamond Manufacturing Company—the First Congregational Parish in Hamilton—the Worcester Canal Company—the Boston and Lowell Manufacturing Company—the Lynn Mill Dam—and to regulate Banks and Banking.

Feb. 27. The orders in relation to ascertaining the amount of crimes and pauperism were on the final question of adopting them, negatived.

Bills passed to be enacted; relative to the Concord Mill Dam Company—the First Methodist Episcopal Society in Weston—the Infant School Society in Boston—the Middleborough Academy—the Trinitarian Society in Northfield—County Commissioners in certain counties—land for Burial Grounds—the commencement of certain actions in which the inhabitants of Boston shall be a party—the encouragement of Agriculture and Manufactures—and to prevent fraud in the sale of Ale, Beer and Cider.

Feb. 28. The remaining part of the session was taken up in finishing the advanced business. A large number of bills passed to be enacted on Saturday. Monday and Tuesday, which we shall not particularize, as they were, but few of, them of much interest to the public generally.

DOMESTIC SUMMARY.

Presidential Inauguration.—The fourth inst. being the day for the inauguration of the President elect of the United States, it was celebrated in this city by the usual practice of ringing the bells, and the firing of guns, processions, military parade, &c.

House Burning. A reward of $150 has been offered for the apprehension of the villian who has attempted to set fire to Mr. Loring's house in Brighton-street. On Monday eveing last, a *sixth* attempt was made to burn his house.

CONGRESS.

Our journal of the doings of Congress was brought down to the 14th ult.

No great subject has been since decided. Various bills and subjects of a local and private nature have been passed or disposed of. Among those of some interest in this part of the country was a resolution for a survey of the proposed military road in Maine, which was adopted.

The Cumberland road bill was further discussed in the House during the only part of the week.

Among the most interesting subjects discussed during the remaining time of which we have as yet received accounts, were the following.

In the Senate—The exploring expedition to the Pacific Ocean, and the South Seas. In the House, the bill providing for taking the Fifth Census—Revolutionary Pensioners.

The present session of Congress closed by limitation on the 4th inst.

The New Administration.—The National Intelligencer has the following article on this subject.

We have now satisfied ourselves, from authority upon which we place reliance, that the following gentlemen will be nominated to the Senate, by the President elect, to fill the offices attached to their names respectively;

Martin Van Buren, of New-York, to be Secretary of State.

Samuel D. Ingham, of Pennsylvania, to be Secretary of the Treasury.

John McLean, of Ohio, to be Postmaster General.

John H. Eaton, of Tennessee, to be Secretary of War.

John Branch, of North Carolina, to be Secretary of the Navy.

John McPherson Berrien, of Georgia, to be Attorney General.

Under this arrangement, the Postmaster General, is to be considered as a member of the Cabinet, which has not been the case hertofore, and takes rank next after the Secretary of the Treasury.

The National Telegraph publishes the same list by authority, and adds that each of the gentlemen have signified their acceptance of their respective appointments.

The Providence Cadet gives the following account of a tragical event, at Niagara Falls.

A week ago last Sunday, two men embarked in a boat from the American shore above the falls with the intention of landing on the Canada side above Chippewa. They were inhabitants of the frontier, and their friends had supposed them safe on the opposite shore waiting a favorable opportunity for crossing the river, which for some days had been extremely hazardous along the whole line. In the sequal, however, it appears that in attempting to cross as above stated, they were forced over the Cataract by the floating ice, and that the first tidings of their awful fate was revealed to their friends by discovering fragments of the boat and their clothing bellow the Falls.

Burning of a Jail. On the 23d ult. the prison at Canandaigua, said to be one of the most elegant and expensive prisons in the state of New-York, was destroyed by fire, with the exception of the walls merely. The fire is supposed to have been occasioned by the heat of a stove pipe. All the prisoners were got out safely, and secured. *Bulletin.*

A bill has been introduced into the Legislature of New Jersey, prepared by Gen. Carson, of Middlesex, with much labor skill and care, for the revision and consolidation of the whole criminal code of the state.

MARRIAGES.

In this city, Mr. James J. Wheelock to Miss Irena Wood; Mr. Benjamin Willington to Miss Susan P. Osgood; Mr. Abner Haven to Mrs. Matilda Lord; Mr. Richard W. Roche of Charlestown to Miss Emily F. Childs.

In Providence, R. I. by Rev. Dr. Edes, William R. Watson, Esq. to Miss Mary Ann Earll, youngest daughter of Hon. Caleb Earle; by Rev. Mr. Wilson, Mr. H. B. Lyman, to Miss Caroline, daughter of Elisha Dyer, Esq. of P.

In Philadelphia, by the Rev. Wm. H. Furness, Mr. Joseph M. Sanderson to Miss Elizabeth Todhunter, all of that city.

DEATHS.

In this city, Mrs. Euphaime Simpson, wife of Mr. Isaac Parker Simpson, aged 52; Mr. Michael Stone, aged 41; Eliza Mitchell, aged 33; Mr. Barnard Hunt, aged 31; Lydia Petty, aged 49; Mr. John Clifford, aged 48; William Henry, son of Gideon Blasland, aged 2 years; Mr. William Clark, aged 40; Henry May, only son of Mr. John and Mrs. Rebecca Bridge, aged 6 years; Mrs. Lydia, wife of Mr. James Hager, aged 39; Samuel Hale Parker, child of Mr. S. H. Parker, aged 3 years; John Godsoe, aged 16.

In Salem, widow Lydia Watkins, aged 87.

In Beaver, Nathan Felton Esq. aged 50. For many years Mr. F. was a representative in the State Legislature and for the last twenty years Clerk of the town of Gloucester.

In Edgartown, Capt. Henry Fisher, aged 78.

In New-York, on the 25th ult. Sarah Paul, generally known by the name of "old aunt Sarah," aged one hundred and sixteen years.

In Westford, Feb. 28, Mrs. Caroline A. wife of Mr. Benjamin Hall, and youngest daughter of Mr. Aaron Bancroft, of Boston.

In Limerick, Ireland, on the 29th of Dec. in the 86th year of his age, the Rev. Doctor B. O'Brien, First Almoner to the Duke of Orleans, (father of the celebrated Egalite) and Chaplain to Louis XVI. and XVIII. and Charles X. Doctor O'Brien was also a Knight of Malta.

At her dwelling house, London, on the 23d of Dec. Mrs. Elizabeth Curtis aged 130, lived 67 years in the above mentioned dwelling.

On the 23d Dec. at Holbeck, near Leeds, Betty Jackson, aged 106. She had resided the whole of her life in that village, where she had been a parish apprentice. When she was in her 23d yea, she accompained the pack-horses, which conveyed the rations to General Wade's army, then at Tadcaster, on its route to Scotland, to oppose the rebels, in 1745. She had not suffered much from the infirmities of age; she possessed the most of her faculties entire, and retained an uncommon degree of sprightliness.

TRACT No. 22, OF THE A. U. A.

THIS day published by *Bowles & Dearborn*, 50 Washington-street, "Excuses for the Neglect of the Communion Considered;" being Tract No. 22, 1st Series, of the American Unitarian Association.

—ALSO—

The Liberal Preacher for March, containing a Sermon by the Rev. Orville Dewey of New-Bedford.

5t. March 7.

SUNDAY SCHOOL CONVERSATIONS.

JUST published by COTTONS & BARNARD, 184 Washington-street, Sunday School Conversations on some of the interesting subjects recorded in the New-Testament. By the author of the Factory Girl, The Badge, James Talbot, &c.

C. & B. have for sale "The School or Lessons in Morals," Nos. 1. 2. 3. 4—

Fruit and Flowers, a religious story for Children by the Author of a Dialogue on Providence, Faith and Prayer—

The Young Philosophers. By a Lady.

March 7. 6t.

A SHORT ESSAY TO DO GOOD.

MUNROE & FRANCIS have just published a little work by the Author of Redwood, entitled

"A Short Essay to do Good." Price 50 cts. a dozen.

March 7. 6t.

ABBOTT'S LETTERS FROM CUBA.

BOWLES & DEARBORN, 50 Washington-street, have just published, Letters written in the interior of Cuba, between the mountains of Arcana to the East and of Curco to the West in the months of February, March, April and May, 1828. By the late Rev. ABIEL ABBOT, D. D. Pastor of the First Church in Beverly, Massachusetts.

The following extract from a letter of Judge STORY, exhibits his view of the merits of the work.

"I have read over carefully the MSS. containing thet letters from Cuba; of the Rev. Dr. Abbot, at the reques, of his family. They abound with interesing matter written in a lively and pleasing style, and will instruct as well as entertain the attentive reader. The author had rare, and, for a foreign traveller in the present times, almost unequalled opportunities for minute observation, and exact detail of the manners, the habits, the pursuits and the character of the inhabitants of the interior of this Island. He has faithfully and diligently used those opportunities, and his work contains a mass of facts, which, as far as I know, have hitherto been very imperfectly disclosed to the American public. My opinion is, that the work deserves general patronage from its intrinsic merits, independently of the consideration that it will impart aid to the interesting family of this excellent man."

A Thanksgiving Discourse, on the means of increasing *Public Happiness*. By BERNARD WHITMAN. Just published by Bowles & Dearborn, 50 Washington-street. Dec. 20.

EDUCATION.

THE Adams Female Academy will be opened for the reception of Young Ladies on Wednesday, the twenty-ninth day of April, under the superintendance of Mr. Charles C. P. Gale, who will be aided by suitable Female Assistants.

The following is the course of study adopted in this Seminary. Reading; Writing; English Grammar with Murray's Exercises; Ancient and Modern Geography with maps; Arithmetic; Algebra; Geometry; Linear Drawing; History of the United States; History of England; Blake's Natural Philosophy accompanied with experiments; Wilkins' Astronomy; Rhetoric; Goldsmith's History of Greece and Rome; Upham's Intellectual Philosophy; Paley's Natural Theology and Moral Philosophy; Robertson's History of Scotland and America; Alexander's Evidences of Christianity; Whelpley's Compend; Political Economy; Logic and Botany;

The Bible; Worcester's Scripture Geography; Abstract of Bible History and Greenwood's Lives of the Apostles, will be studied as a Sabbath exercise.

The Young Ladies are required to attend church on the Sabbath and to write an abstract of one of the sermons. The are also required to write a theme on some definite subject or a letter, once in two weeks.

Those who shall complete the prescribed course of study will receive public testimonials of approbation from the Government of the Seminary.

The Latin, French and Italian languages may be studied without any additional charge for tuition, and, to those who have made the requisite attainments, will be delivered a course of lectures on Chemistry.

There is connected with the Institution a valuable library, containing many of the best English authors.

Great regard will be had for the health and comfort of the scholars, as well as for their moral improvement.

Parents are invited to visit the school at all times during the hours or study, to observe the discipline and hear the recitations of the scholars.

At the close of each term the several classes are critically examined in all the studies of thar term.—There will be three terms during the year of thirteen weaks each.

Board from $1,25 to $1,75 per week—Tuition $6.

GEORGE FARRAR, *Sec'y.*

Derry, N. H. March, 7.

INSTRUCTION.

MISS J. A. PERRY, proposes opening a school on Monday the 6th of April next, at her residence in North Bridgewater, (opposite Rev. Mr. Goldsbury's Meeting house) for the reception of Young Ladies who may be taught the following branches, viz:—Reading, Orthography and Defining, Penmanship, Geography, Grammar, History, Rhetoric, Composition, Philosophy Astronomy, Arithmetic, Elements of Chemistry, Botany, Use of Globes and the French Language.

Also—Plain Sewing, Lace and Muslin Embroidery, Rugwork, Gold Lace-work; Purse, Net, Bead work, on velvet and canvas; Painting on Velvet, Satin and Paper, Map drawing, &c. Stationary and materials for work will be supplied if requested.

Price of tuition from 2 to 4 dollars per. quarter; Board on reasonable terms.—References.

Rev. Daniel Huntington, } N. Bridgewater.
Rev. John Goldsbury, }
Eliab Whitman, Esq. }
Daniel Noyes, Boston.

Feb 28. 8t.

ATHENEUM—NEW SERIES.

JUST published by JOHN COTTON, 184 Washington Street, "The Atheneum, or Spirit of the English Magazines," for March 1, 1829; Embellished with a Portrait of THOMAS MOORE, ESQ.

CONTENTS.

The Minister of Inverdonhuil; The Vision of Tears; The Winter Cruise; The Spider and the Fly—By Mrs Howitt; Ascent of Mont Blanc; The late Henry Neele; Madame de Sevigne; The June Jaunt—A Chapter omitted in the Life of "Manse Waunch"; The Land of Dreams—By Mrs. Hemans; Change—By L. E. L.; Sketches of Contemporary Authors. Statesmen, &c. No. VII.—Mr. Moore—(*With a Portrait.*)

VARIETIES.

Asia Minor; Sensibility; Gas Illumination; Kamtschatka; Anecdote; The word "Airt;" Anecdote of James VI.; Oriental preparation of Coffee; New Works.

2t. Feb. 28.

PROSPECTUS

OF

THE LADIES' MAGAZINE,

CONDUCTED BY MRS. SARAH J. HALE.

FOR 1829.

THE Contents of the Ladies' Magazine will be an original Miscellany, calculated to improve the taste and foster the talents and virtue of women. At the same time, particular regard will be paid to the diffusion of that knowledge of our own country, its scenery and history, and the character and manners of its inhabitants, which Americans, of either sex, should be careful to acquire. But no sectional prejudices shall be admitted to interfere with the spirit of the work, which is intended to be strictly American.

The constantly increasing patronage which this work has received during the year it has been before the public, is the best criterion of its merits. The Ladies' Magazine is now circulated in almost every city and state in the Union.

Terms.— $3 per annum, to be paid on the delivery of the third number.

2. No Subscription received for a less term than six months, to be paid in advance.

3. Each number to contain about fifty pages of original matter, the whole making a beautifully executed octavo volume of six hundred pages.

4. Persons at a distance obtaining five subscribers and remitting the amount, fifteen dollars, shall receive a sixth copy gratis. PUTNAM & HUNT.

Publishers, 41 *Washington-street.*

NOTICE.

DR. THOMAS GRAY, Jr. informs his friends and the public, that he has taken a room at the upper corner of Cambridge and Belknap-streets, where he is ready to attend to the different branches of his profession. Jan. 10.

SUNDAY SCHOOL BOOK.

JUST published, and for sale at the Office of the Boston Daily Advertiser, at $18 a hundred,

A series of Questions, comprising the History of the Four Gospels, and the Acts of the Apostles, with References to the Scriptures instead of Answers.

Feb. 21.

FAMILY PRAYER BOOK.

New and Improved Edition.

JUST published by BOWLES & DEARBORN, 50 Washington-street, "A Family Prayer Book," containing forms of Morning and Evening Prayers for a Fortnight; with those for Individuals, Religious Societies, and Schools. To which is added a large selection of Hymns.

A *New Edition* corrected and enlarged, by CHARLES BROOKS. Minister of the Third Church in Hingham, Mass. 8t. Feb. 21.

TO BE LET.

THE Hall in Franklin Avenue, near Court-street, about forty-two feet by sixteen, suitable for a School, Lecture Loom, or any like purpose.

Inquire at No. 27 Court-street, or 40 Kilby-street.

Jan. 17. tf.

NOTICE.

PARCELS containing the Reports of the Boston Sunday School Society intended for the teachers in the Sunday Schools in the towns of Dennis, Brighton, Sterling, Hardwick, and Chelmsford, Mass. and Dublin, N. H. can be obtained at Messrs. Bowles & Dearborn's Bookstore, directed to the several superintendents. 3t. Feb. 7.

ORIGINAL POETRY.

For the Christian Register.

The room was still. One solitary ray
Of soft and mellow light, finding its way
Through a small crevice, fell upon the face
Of the dead infant. All had left the place
To weep apart.—The mother for her child,
Who yesterday returned her kiss, and smiled.
The sister for the playful innocent,
Who by her side tripped gayly where she went,
Or nestled in her bosom, or amused
Her working hours with prattle, or confused
With childish questions; but who never more
Could be to her the all he was before.
The old grandmother, whose dim sunken eye
Had seen her darling sicken, droop, and die,
And never slept; who many a weary day
Untired, had stood beside him as he lay,
And many a dreary night had constant staid,
And o'er him fondly watched, devoutly prayed,
Who seemed to read his every look, and guess
The sense his feeble lips failed to express,
She too had gone.—The friends who loved the boy
When blooming, innocent, and full of joy,
And smiled to note him then, came kindly now,
And dropped the tear and kissed his icy brow.
The little ones who shared his sports, drew nigh
His lifeless form, and wept they knew not why,
But quickly turned their saddened looks away,
And soon forgot the gloomy sight in play.
All these were gone. I stood alone with death,
Scarce dared to breathe, lest with unholy breath,
I should disturb the calm repose, the rest
Last, longest, holiest, of the spirit blest.
I gazed upon his face—no trace was there
Of suffering—it was pale indeed, but fair.
The eye was closed, but seemed prepared to ope
Bright as before with happiness and hope.
The lips seemed just unfolding in a smile—
The limbs were only resting for a while—
The faded cheek would soon regain its bloom—
This is too fair for tenant of a tomb—
Such were my thoughts; thoughts of so bright a hue
So full of hope, I'd fain believed them true,
And waited for the little one to rise,
Breathing and beautiful before my eyes.
But fancy soon, tired of its vain employ;
Unreal dreams can yield no lasting joy;
Hopes unsubstantial, wishes built on air,
Time soon destroys, or substitutes despair.
The infant rose not, and these fancies fled,
I saw, and knew, and felt, that he *was dead;*
And yet I could not weep; for death like this,
So calm, so sweet, so terrorless, is bliss.
Thoughts fraught with high and holy influence filled
My soul—each earth-born wish was stilled.
I felt a heavenly calm steal o'er my breast,
Kissed his cold cheek, and left him to his rest.—C.

BIOGRAPHICAL.

HON. TIMOTHY PICKERING.

The notice which we here give of the late venerable and distinguished citizen whose name is placed above, is from a sermon, preached by the Rev. Mr. Upham, junior Pastor of the church of which he was a member, on the sabbath after his interment. The discourse was from Psalms xv. 1, 2. "Lord who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

Our country has lost one of its purest and most patriotic—one of its most honored and useful citizens—but his character will ever remain among its richest treasures. This ancient town has lost one of its most active and virtuous inhabitants—but his name will forever be written high among the highest in the catalogue of its illustrious sons. This church has lost one of its most worthy and devout members—but never, never, while memory remains, shall we forget that venerable and dignified form—those noble features, upon which our eyes have delighted to look, when assembled here to commemorate our Saviour, or to worship our God.

If this were the place, or the occasion, I might rehearse to you his honorable and brilliant career of public service and usefulness, from a period long anterior to the American Revolution, through all its scenes of blood and suffering, and in stations of great public trust and importance, since the commencement of the government of the nation, almost to the day of his death. He not only served faithfully this his native commonwealth and the nation at large in the general government, but his name stands among the fathers and founders of another commonwealth, one of the largest in the union. At the time of his death he was among the last surviving members of the convention, which framed the present Constitution of the great State of Pennsylvania, and his zealous exertions procured the insertion into that instrument of the all-important article, the object of which was to secure to the whole people of that commonwealth the blessings of education, by a legal and certain provision for the gratuitous instruction of the poor. But I must not allow myself to enter into an enumeration of his great and various public services. That has been done by others elsewhere, and the cause of truth and justice and virtue imperiously requires that a full and thorough delineation of his upright and illustrious life and character should be transmitted down among the historical treasures of future generations. His venerable image will be preserved in the hearts of his countrymen. His worthy example will shed a guiding and cheering light upon the years that are to come, and a high place will be assigned him among the descendants of the Puritans and Pilgrims, and among those noble and fearless men, who by their great actions and services rendered their own age, the heroic age of their country.

Our venerable and honored friend possessed, and through life exhibited virtues, which it well becomes us to commemorate in this place, and aspire to in all places. I can only glance at some of the most striking traits of his character. He was distinguished for the *native simplicity of his heart and manners.* This characteristic is especially worthy of notice when we consider the high rank which he held among the distinguished men of the nation, the dignified places he had occupied, and the wide space which his reputation has filled in the history and opinions of his country. Although he must have been conscious of all this, still we never perceived the least effect araising from it, to diminish the simplicity, and ingenuousness of his deportment. He literally know no guile. The feelings of pride, jealousy and suspicion seem never to have entered his heart. He would listen with respect and confidence to all, however humble or however young, who might be thrown into his company. In his manners and in his feelings he carried the great Christian doctrine, that we are all of one blood, brethren of the same family, children of the same parent, heirs of an equal inheritance, into the most perfect developement. He looked not on the most humble as his inferiors, and never abased himself by flattering the most exalted. In this sense, which is its only legitimate and should be the only allowable sense, he was the most thorough *republican,* with whom I have ever been acquainted.

The next striking attribute of his character was its *firmness.* For this he is known and distinguished throughout the whole nation. When his mind was once made up with respect to the course marked out by his views of duty and principle, there was indeed no power which man could wield, no inducement which this earth can offer, that would be sufficient to appal or to allure him from pursuing it. There was a noble grandeur, a sublime magnanimity in his character in this respect, which all have acknowledged and applauded. And those who may have thought proper to pursue a different course, so plain was it that he was governed, not by pride or pertinacity of opinion, but solely by his conscientious sense of duty, even they have ever regarded his firmness with lively admiration and with sincere respect. This attribute of his character naturally led him to the formation of the most fixed and decided opinions of men and things, which to a superficial observer sometimes assumed the appearance of prejudice. I allude to this because it affords me an opportunity to mention, what has always seemed to me the most extraordinary point in his admirable character. *He was not a prejudiced man*—he was remarkably free from prejudice. The nature and the evil of prejudice is that it discolors the whole moral vision. The man who is subject to it, when he has conceived a dislike to a particular person, on account of something wrong in his actions or character, is rendered unable to see or to appreciate whatever there may be in him that is good and praiseworthy. It was not so with our venerable friend; and my admiration of his pure and upright mind never rises so high, as when I remember instances in which he has been the voluntary, the earnest defender of individuals, towards whom he has entertained a strong feeling of disapprobation for real or supposed faults, when they have been undeservedly assailed, or their actual excellencies have been denied. He was disposed to do justice to all men.—He could not bear to sit in silence when manifest injustice was done even to his enemies.

While his mind was thus elevated by its supreme love of justice, above the reach of prejudice, it is true that he entertained the most fixed and decided opinions, as has just been observed, of men and things. And it was perfectly natural that he should. As he was governed, in the formation of those opinions by the most conscientious principles, it was impossible for any doubt or hesitancy to arise from *within* respecting their correctness or justice. And every one who has witnessed his great intellectual vigor, as it appeared in his unrivalled conversation, and in the unsurpassed clearness, purity and simplicity of his nervous and powerful writings, must immediately have perceived that his apprehension of character, of duty and of truth, could not have been otherwise than strong and decided. All good and great men have entertained, every good and great man must necessarily entertain, fixed and determined views and opinions.

He was a most *active man.* I mean by this that he was willing and anxious, upon principle, to fill up as high as he could the measure of his duty—to be as useful as his faculties and his circumstances would enable him to be. He felt that he was responsible to their giver for the use of his powers, and he acted upon a prevailing sense of duty of doing all that he could do for the improvement and welfare of his fellow creatures, while he remained among them. He seemed to regard this as the condition upon which his life was given and continued to him. The great variety and number of his public services and social employments illustrate his love of activity and his disposition to be useful. It must be fresh in the memory of us all, with what zeal and energy he devoted himself, not many months since, when the call of misery reached us from a distant and famishing land, to the compassionate purpose of providing the means of answering that call. This was the last great service which he rendered to his fellow men, and it was a fit termination of a life of continued active beneficence.*

He was remarkable for his *pure, deep, unfailing love of truth.* On every subject he sought to attain to it, in every direction he pursued it. It was uttered in all that he spoke—it shone in his whole life—it prompted to every act—it was written in his countenance—it was never violated at his hands.

All, whose privilege it was to enjoy an intimate acquaintance with him, will ever cherish a recollection of the *gentleness of affection and tenderness of sensibility* which existed in a rare and beautiful combination with the sterner features of his inflexible character. To the world at large the aspect in which he was chiefly contemplated may have been that which presented to view his energy and firmness, but they who were permitted to be with him, in those scenes and relations in which the heart gives way to the impulses of its nature, can never forget exhibitions of a tenderness of soul, which the rough collisions of life could not harden, of a sensibility, which time did not impair.

But I must hasten to present to you the character of our honored friend in another and a still brighter light.

He was a religious man. He was a devout believer in the Christian revelation.—This was the fountain from which his virtues drew their strength, their beauty, and their grace. He was not only a devout, but he was a studious christian. It is but seldom that you will meet with a man, even of that profession of which the Bible is the text book, so thoroughly and minutely acquainted with the scriptures of both covenants.—His knowledge of the sacred writings appeared in the most natural and beautiful illustrations drawn, in the course of free and familiar conversation, from every part of the volume that contains them. And it was impossible to be at all in his company, without discerning how profoundly and how frequently he must have meditated and reflected upon the doctrines and prospects of religion.* All who have have worshipped in this assembly must have noticed with what constancy he waited upon the services of the sanctuary—neither distance, nor inclemency of the weather could detain him from the worship of the Sabbath. In this respect how well did he represent his pilgrim ancestors! what a good example has he left behind him!

His *religious opinions* were in harmony with those which are here presented and entertained. He was led to them by the deliberate exercise of his mature understanding, and he recommended and adorned them by a long course of virtue and piety. They were at all times a source of consolation to him, they shed light upon his path in life, and gave him an unfailing support and refuge, in a hope that was fixed in heavon. They imparted to him calmness, faith, and peace of mind, upon the bed of death. It was my sorrowful privilege to be with him, for a few moments, not long before his departure, and to join with him in a service of devotion. "I had hoped," said he, "to live a little longer," (for a purpose which he proceeded to mention to me,) "I had hoped to live longer; but," he continued, directing his venerable countenance upward, "I bow to the will of God, I am ready and willing to die."

Thus lived, and thus died, our beloved and venerable friend and fellow-worshipper. While the history of his country records his actions, and the hearts of his countrymen cherish his memory—let us, my friends, all strive to imitate his exam-ple, to cultivate his virtues, to strengthen ourselves by his principles—then may we hope like him to leave a character behind which will be esteemed by all who contemplate it, and will grow brighter with truth and time, and to follow him to those rewards which await integrity, purity, benevolent usefulness, and piety, in a better world; for our text assures us, that all, who, like him, walk uprightly, work righteousness, and speak the truth in their hearts, shall abide in God's tabernacle and dwell in his holy hill.

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* As an instance of his familiarity with the topics of religion, and his skill in the scriptures, the writer would mention, that in consequence of a conversation which he happened to hold with his venerable friend, not many weeks before his death, on the question "*How are the dead raised up? and with what body do they come?*" he received from him, the next morning, in the form of a commentary on the passages in John xx. 19, 20. 24. 26 and 27, which had been adduced during the discussion of the previous evening, a criticism that would have done honor to a professional biblical scholar.

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* The name of TIMOTHY PICKERING well deserves to be enrolled among the benefactors of the suffering people of Greece. He presided at a meeting of citizens, convened in Salem, at his request, for the purpose of deliberating on their claims to compassionate regard, and on the best mode of contributing to their assistance—was Chairman of the Committee of Relief then chosen—and wrote the admirable Address which was circulated by that Committee throughout the County of Essex. All who co-operated with him in that humane movement, take pleasure in declaring that he imparted to it its life and energy, and that the sufferers who were relieved by the generous contributions of money, food and clothing then made, owe to him pre-eminently their gratitude. He was at this time 83 years of age.

EDUCATION.

LYCEUM IN BOSTON.

At an adjourned meeting of citizens interested in the establishment of a Lyceum in Boston, held at the Exchange Coffee House on the 17th inst. Rev. Dr. LOWELL in the Chair.—Mr. Russell, Chairman of the Committee appointed at a former meeting "to consider and report upon the expediency of establishing a Lyceum in the city of Boston, and if such measure were deemed expedient, to report on the means of carrying it into effect," presented a report which is in substance as follows:

The report first adverts to some difficulties peculiar to the design proposed. In most other places where Lyceums have been established the preliminary discusssons have taken place at meetings of the individuals immediately interested. They have had an unity of objects to be effected arising from the feeling of deficiency in the existing establishments for facilitating the diffusion of knowledge. Here the education at the public schools and the opportunities of individual and social improvement are of a peculiar order and extensively accessible. Associations akin to the Lyceum, but more exactly adapted to the exigencies of a city, are already numerous. Societies for forensic discussion, for professional improvement, private associations for mutual instruction, on subjects connected with various branches of science, literature and the arts, besides the public lectures of popular institutions, might all be mentioned as uniting several of the objects in view in the establishment of a Lyceum. From the perfection to which the various branches of art as well as other pursuits are carried on by the concentrated advantages of a city, and the peculiar inducements to professional excellence, which are constantly exerting themselves on individuals, the pursuit of knowledge is naturally carried to a great extent and minuteness of investigation on particular subjects. The Lyceum to become adapted to cities must become ultimately subdivided, so as to meet the wants of every department of business, or a separate one must be formed for each. This has already been done in several towns, but such a system would require much time and copious means to adapt it to the circumstances of a populous city.

These with other considerations seemed to render the establishment of a Lyceum in this city a matter of comparative difficulty. The inquiries of the committee however have led them to believe that there was room for the introduction of the Lyceum, or of a similar institution, with a view to the benefit of several classes of the community not immediately interested in any of the existing provisions for the acquisition of scientific information. A very important class of society, the teachers of elementary and Sunday schools, are furnished with few or no appropriate means of advancing in professional qualifications. The advantages which a course of lectures and other facilities for intellectual improvement furnished by a Lyceum to this class would be such as concern the general improvemont of the mind, by useful information on various subjects, calculated, by elevating the intellect, to communicate a superior ability to teach in any department, and to give a facility of imparting knowledge and an influence over the understanding and heart of childhood. That such advantages are important none can doubt; that no adequate provision exists for imoarting them is obvious; and it is the belief of the committee that were suitable opportunities offered they would be gladly embraced, especially if offered in the form of lectures, and such exercises as are usual at Lyceums; the time which the individuals above mentioned can devote to professional improvement being small, and their facilities of access to works of research necessarily limited. Considerations which show the importance of this subject to the best interests of society are for the present necessarily dismissed.

Another class of the community to whose circumstances and pursuits the Lyceum seems peculiarly adapted, consists of young persons employed as clerks and apprentices in the various branches of commercial business, for whose benefit no appropriate course of lectures or other opportunities of mental improvement are yet offered. Could a Lyceum, or a similar institution be established, with the proper facilities for reading and investigation on the more important and interesting subject connected with the pursuits of the above mentioned class of individuals, much good would probably be effected, by furnishing salutary employment in a pleasing form, which might contribute effectively to immediate improvement, as well as to future usefulness and respectability.

In respect to these or other clssses, it appeared futile, if not indecorus to propose any measure by which the concerns of these classes in respect to intellectual improvement should in any way be assumed. All associations for mutual instruction, experience has shown, must be maintained by the interest taken in them by their own members, and extrinsic aid is of little avail unless when solicited for specific purposes or afforded merely as an impulse at the outset.

The question presented itself in this form:—How can a more extensive interest be excited in popular lectures, similar to those which are already established, but embracing a greater range of objects, and extending to miscellaneous topics? How can those for whom they are designed be induced to enter into any proposal to this effect? How can money and personal exertions be secured for such objects?

In answer to these and similar questions which arose in the conversations of the committee, the following proposal was made:

That it be recommended to this meeting to propose *the formation of an association for the purpose of establishing a course of lectures, appropriate to the objects of a Lyceum, adapted to this city.* These lectures may, (if it is found expedient,) be delivered in different parts of the city, successively, with a view to the formation of local associations, embracing the objects of the Lyceum, and bearing (if necessary) that designation.

The chief object of such an association would be, to guarantee to the lecturer or lecturers who might he employed, an adequate compensation for their services, in case the interest taken in the lectures should not prove sufficient to attract auditors enough to defray the requisite expense. By thus bringing opportunities for acquiring useful knowledge within the vicinity of a large number of our citizens, the diffusion of intelligence would be effectually aided; an attractive and useful entertainment for evening hours would be provided, and perhaps in some instances substituted for enjoyments less pure nnd less permanent. The first step would only be taken towards securing for the inhabitants of this city, generally, the benefits of the Lyceum, in a form adapted to their various circumstances and employments.

There seems little reason to doubt that an object of this nature will secure the approbation and the support of the community, and in particular of the mercantile class, with reference to the benefit of young persons employed as apprentices and clerks. There is reason also to believe, that young men themselves, will take a personal interest in an institution so conducive to their advantage, while the general character of the lectures proposed, and the very extensive interests which, in all probability, would be taken in them, as embracing a peculiarly attractive species of information, could not fail to furnish a liberal support to an establishment of the kind now suggested.

The effects to be produced on the Lyceum itself, by the measure recommended, are also deserving of attention. On many accounts it is desirable that an institution of this sort, existing in this city may be of such a character, as shall render it useful to similar associations in other places. With a view to such a result it would seem important to commence under the best auspices, as to the facilities for *dispensing* knowledge, as well as the desire of obtaining it.

A course of familiar exercises of a practical and mutual nature, is all that is required to constitute a Lyceum, nominally. Your committee feel assured, however, that something more than this will be attempted in this city, as no doubt something more will be reasonably expected of an institution professing to aim at a still wider diffusion of the benefits now derived from the useful courses of public lectures already established here. Besides all which is to be considered the obvious fact, that mutual exercises of a familiar kind will prove valuable and useful in proportion as they are preceded and guided by the light acquired from higher sources. In view of these considerations your committee, therefore, would stbmit to this meeting the following resolution:

That a committee be appointed for the purpose of forming a society for the establishment of Lectures embracing the objects of a Lyceum as adapted to this city.

The above report, after considerable discussion, was unanimously accepted.

It was then voted, that a committee of five, with authority to add to their number, be appointed to prepare a plan to carry into effect the object recommended in the report.

Voted, that the Chairmrn, Mr. Russell, the Secretary, Dr. Stevenson, and Dr. Robinson be a committee for the above purpose.

Voted, that the report and proceedings be published.

The meeting was then adjourned.

CHARLES LOWLELL, *Chairman.*
G. H SNELLING, *Secr'y.*

INSURANCE.

THE MERCHANTS' INSURANCE COMPANY IN BOSTON, conformably with their act of Incorporation, give notice that their Capital Stock is THREE HUNDRED THOUSAND DOLLARS, *and is paid in and invested according to law*—that they receive proposals and make insurance at their office, *No. 38, State* street, against the risk of Fire, as expressed in their policies—

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JOSEPH BALCH, President.
ANDREW G. WINSLOW, Sec'y. Nov. 22

WHITMAN'S DISCOURSE.

A Thanksgiving Discourse, on the means of increasing *Public Happiness.* By BERNARD WHITMAN. Just published by Bowles & Dearborn, 50 Washngton-street. Dec. 20.

DABNEY'S ANNOTATIONS.

FOR sale at N. S. SIMPKINS', & Co. corner of Court and Brattle-streets; "Annotations on the New-Testament, &c. by J. P. Dabney." No. IV. The numbers of this work are issued at the close of every month, and four more will probably complete it. These will extend to 72 pps. each, but the price will remain as now,—20 cts.

Booksellers in the country, who have been supplied with the earlier numbers from *other book stores in the city,* are desired to apply hereafter as above, this being now the only depository in Boston. Jan. 10.

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THE Christian Register is published at 166 Washington-street Boston, a little South of the '*Old South Church.*'

All commun cations for the editor, as well as letters of business relating to the Christian Register, may be addressed to DAVID REED, Boston.

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